Vol. 2. Numb. 37.

THE REHEARSAL.

1. They ſpeak moſt againſt the *Government* who wou'd ſtrain the *Hypotheſis* of Mr. *Dodwell* to favour *Jacobitiſm*.
2. Mr. *Baxter*, Mr. *Milton*, and Mr. *Fleming* of late have Aſſerted the ſame as Mr. *Dodwell*.
3. Mr. *Dodwell* more Bated than thoſe who have ſet up the Actual *Mortality* of the *Soul*. And *Natural Religion*, which is *Deiſm*. And have Diſputed the *Eternity* of *Hell*.
4. The true Reaſon of this *Indignation* againſt Mr. *Dodwell*.
5. Mr. *Dodwell* Accus'd of over Great *Strictneſs*, and over Great *Latitude*.
6. No *Moderation* but to the *Moderat*.

SATURDAY, *February* 14. 1707.

(1) *Country-man.* HOW Ridiculous is it in the Anſwerers to Mr. *Dodwell* to make this Diſpute of the *Natural Immortality* of the *Soul* to be a Piece of *Jacobitiſm*, and to be *Level'd at the Queens Title, and the Foundation of our Conſtitution*? As you Quoted laſt time out of the *Obſervator* of 31 *January* laſt. And for that Reaſon to be worſe and of more Dangerous Conſequence than Mr. *Aſgil*'s Notion of the *Immortality* of the Bodies of *Believers*.

Rehearſal. Not near of ſuch Dangerous Conſequence! For the *Crown* is Settl'd upon the *Queen* during her *Life*. And the *Law* ſpeaks only of her *Death* or *Demiſe*. But if She ſhou'd be *Tranſlated* without *Dying*, what Diſputes might ariſe in *Law*? The *Crown* wou'd be ſtill her own. And ſhe might bid Us wait her *Return*, and appoint a *Regency* in the mean time. And all *Writs* ought ſtill to go in her *Name*. But none of theſe things wou'd follow from the *Mortality* or *Immortality* of the *Soul* whether *Natural* or *Actual*.

Country-m. I think, *Maſter*, that theſe are the Greateſt *Enemies* to the *Government* who thus turn every thing to *Jacobitiſm*. For if Every thing brings it in, it muſt Come in!

(2.) *Rehearſ.* But to leave Fooling. It is ſtrange to me that all this *Storm* is fallen upon Mr. *Dodwell*. And yet others who have aſſerted the ſame thing paſs Un-Notic'd. Mr. *Robert Fleming* in his *Chriſtology* Printed here in the Year 1705. p. 65, 66. Argues againſt the *Im-Materiality* of the *Soul*, or its *Im-mortality* from thence; or from any thing in its *Nature*. And produces *Juſt. Martyr* aſſerting that no *Created* Being can be *Immortal* in its own *Nature*, and *Ameſius* among the Moderns to the ſame purpoſe. And that Nothing is properly *Im-material* but *God*, and conſequently not *Diſſolvable* in its *Nature*. And he Aſſerts this to be *Agreeable to the Creed of the Primitive Church*. And *Milton* in his *Paradiſe Loſt* makes the *Angels* have *Bodies*, and Preſerv'd by *Food* and *Nouriſhment* like ours. Whence the *Manna* was Call'd *Angels Food*. And *Angels* that Appear'd, and our Bl. *Saviour* after His *Reſurrection*, did *Eat* and *Drink*. And ſo Mr. *Milton* ſuppoſes that *Spiritual Bodies* do, in ſuch *Suſtenance* as proper to their *Nature*. For that Every thing which is not *Self-Exiſtent* muſt Need perpetual *Supply* to Support its Being. And it cannot be Deny'd that other *Learned* and *Ingenious* Men have had the like Conceptions. Mr. *Baxter* has it full in his *Dying Thoughts*. p. 32. 139. 145. And yet no *Hereſie* or *Inconvenience* to *Religion* is Charg'd upon theſe; Seeing all tends to Magnify the *Nature* of *God*, as Solely *Im-Material*, and ſo *Im-Mortal* in its own *Nature*, and *In-Communicable* to *Creatures*.

But let that Diſpute be Manag'd by *Learned* Men, as they ſee Cauſe, yet why all this *Out-Cry* upon Mr. *Dodwell* for what ſo many Others have Aſſerted as well as he? And why upon him now more than Formerly? For he has ſaid the ſame in *Print* more then 40 Years ago, in his *Prolegemena* to Dr. *Stearn*'s Book *de Obſtinatione*, yet no Harm found in it till Juſt *Now*! Ther muſt be a *Reaſon* for theſe things!

And

And I am afraid *Party* go's further in the Caſe, than Concern for *Religion*. Eſpecially conſidering the *Undecency* and *Paſſion* with which it is Managed, againſt a *Self-Deny'd* Man, who has it not in him to Return an *Injury* otherwiſe than by Bearing it *Patiently*.

Country-m. Every body ought to ſtand up in Defence of ſuch a Man, to ſave him from *ill uſage*. And when Mr. *Fleming* a preſent *Diſſenting Preacher* is Spar'd, and Mr. *Baxter*, and Mr. *Milton* former *Revolutioners*, for the ſame thing for which Mr. *Dodwell* a True *Son* of the *Church*, and moſt Learned Defender of it, is ſo *Rudely* taken to Task and *Mal-Treated*, it ſhews the *in-ſide* of that *Moderation* which Judges *Perſons* and not *Cauſes*; and in Revers to what was ſaid of Old, *Hates* its *Friends*, and *Loves* its *Enemies*. For is not that the Caſe? When the more Zealous any Appears for the *Church*, the more he is *Scouted* by ſome who Call themſelves *Church-Men!*

(3.) *Rehearſ.* If Mr. *Dodwell* had made the *Souls* of Men Actually *Mortal*, and to *Dye* with the *Body*, as Dr. *Coward* has done, he might have Eſcap'd as well as he did. For ther are ſome (I wiſh they were but a *Few*) who wou'd be Glad that were the Caſe, and wou'd Quit their Expectations of *Eternal Happineſs*, to Enjoy the Pleaſures of *Sin* Here for a Seaſon.

Or if Mr. *Dodwell* had *Compounded* the Matter, and Diſputed the *Eternity* of *Hell*, as ſome of Great *Name* have done, he had been *Celebrated* as a Man of *Moderation!*

But when he lays *Eternal Puniſhment* before thoſe who either Reject the *Goſpel*, or Live not according to the *Rules* of it, he is a *High-Flyer!* And no Slip of his is to be forgiven, tho' it has no ill Tendency towards *Chriſtianity*; and *Alleviats* only as to thoſe Good Moral *Heathen* who never heard of the *Goſpel*.

Country-m. And this is Stranger in an Age where all *Religion* is Dwindl'd down to *Morality*, and *Natural Religion* (that is downright *Deiſm*) gives open Battle to the *Reveal'd*! And it is made a very *Indifferent* thing what *Church* or *Religion* we are of, as you have in the firſt *Volume* abundantly ſhew'd from Mr. *Hoadly*. And that he ſtands not Alone in this Matter, but Learn'd it from Others, and it has been Growing upon Us many Years, under the Name of *Latitude*, Now call'd *Moderation*!

(4.) *Rehearſ.* Mr. *Dodwell* has all along Oppos'd this ſort of *Deiſm*. And with Great *Learning* has Aſſerted the Peculiar *Privileges* and *Excellency* of the *Goſpel*. He has Advanc'd the *Peculium* of *Chriſt* far above all other *Societies* of *Men*. And ſhewd *Epiſcopacy* to be the True *Government* of it, Deriv'd in a Conſtant *Succeſſion* from the *Apoſtles*. This, This is it which has Rais'd all the *Indignation* againſt him! He wou'd keep up the *Pales* of the *Church*, and not Allow thoſe to be True *Members* of her, who Riſe in *Rebellion* againſt her, and Trample upon her *Government* and whole *Conſtitution*! What (ſays the *Obſervator* as I Quoted him in my laſt) *Confining Salvation to Epiſcopal Orders——it is a Crime of as High a Nature as Mr. Aſgill's——*

(5.) *Country-m.* This is for being too *Strict*. And yet the Great *Accuſation* againſt Mr. *Dodwell* is his ſuppos'd *Latitude*, in being willing to ſhew ſome ſort of *Mercy* to the poor *Heathen* who never heard of *Chriſt*. For his *Hypotheſis* Avails to None Other. And this makes it more Grievous to ſome, who wou'd fain get Rid of their *Chriſtianity*, without fear of *Puniſhment* for it. And they Repine that it ſhou'd be more Tolerable for *Infidels* who never heard of the *Goſpel* than for them! I my ſelf have heard ſome Wiſh they were in the State of ſuch *Infidels*! And theſe think Mr. *Dodwell* too *Strict*, that he will not Allow them to go Back to their *Infidelity* again, without the *Terrors* of *Eternal-Miſery*.

(6.) *Rehearſ.* Thus you ſee Men put on *Strictneſs* or *Latitude* juſt as it Anſwers their own Concerns. When Men are Reſolv'd not to go to *Heaven* in that Rode which *Chriſt* has Appointed, it is Natural for them to Invent others, and ſet up *Latitude*. And then to be Exceeding *Strict* to that *Latitude*. To have no *Moderation* for thoſe who are not for this *Moderation*! But to call them *Enemies* of *Mankind*, and to be Thruſt out of the World! Becauſe he who thinks himſelf *Bound* by the *Laws* of *Chriſt*, muſt think others ſo too. And is a Reproach to thoſe who Burſt the *Bonds*, and are Weary of His *Yoak*. Which they call *Enſlaving* Mankind!

ADVERTISEMENT.

Juſt Publiſh'd.

Ἡ χαρις δοθεῖσα

II. *Tim.* 1. 9. That is,

THE Holy Spirit the Author of Immortality, or Immortality a Peculiar Grace of the Goſpel, no Natural Ingredient of the Soul; proved from the holy Scriptures, and Fathers againſt Mr. *Clark's* bold Aſſertion of the Soul's Natural Immortality, againſt Scripture, the Doctrine of the Church in the pureſt, and moſt Primitive Ages of it, and reaſon guided (as it ought to be) by the word of God. Wherein the holy Fathers, and moſt Sacred Scriptures, are reſcued from his plain miſrepreſentations, and it is ſolidly proved, that he hath not one ſentence of the Fathers, or one Text of Scripture on his ſide; being a Vindication of Mr. *Dodwell's* Epiſtolary Diſcourſe from all the Aſperſions of the foreſaid pretended Anſwer. With ſome Animadverſions on Mr. *Chiſhul* and Dr. *Whitby*. By a Presbyter of the Church of England. Printed for *Sawbridge* at the *Three Golden Flower-de-Luces* in *Little-Britain*

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